Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——PUBLISHED AT 166 WASHINGTON-STREET.

VOL. VII. BOSTON, SATURDAY, DECEMBER 6, 1828. NO. 49.

MISCELLANY.

Dr. Channing's Sermon.

Dr. Channing's Discourse, delivered at the ordination of Rev. Mr. Farley, at Providence R. I. has been some time before us; but we have hitherto been prevented, from giving it that notice which we intended, and which its high character claims. It is not our purpose to *review* it, but only to give extracts from it, accompanied by such remarks, as may seem to us fitted to afford the reader an idea of the leading purpose of the Sermon.

It is proper however, to premise here,—that, from the somewhat novel positions of the Sermon, and the fullness of illustration which is kept up throughout, to guard against a misapprehension of the writer's meaning—it is extremely difficult to give any abstract of it, which shall do the writer justice. To all who can obtain it therefore, we recommend the reading of the whole Sermon.

The text is Ephesians v. i. *Be ye therefore followers of God as dear children.*

The subject of the discourse is, 'the character of true religion.' It is not attempted however to illustrate all the 'properties, signs, and operations' of true religion. One view only, of the subject is selected; a view, which, though greatly neglected, and hence a source of much of the inefficacy, and many 'of the corruptions of religion, is nevertheless considered of primary dignity and importance.'

"True religion consists in proposing as our great end, a growing likeness to the Supreme Being. Its noblest influence consists, in making us more and more partakers of the Divinity. For this it is to be preached. Religious instruction should aim chiefly to turn men's aspirations and efforts to that perfection of the soul, which constitutes it a bright image of God. Such is the topic now to be discussed; and I implore Him, whose glory I seek, to aid me in unfolding and enforcing it with simplicity and clearness, with a calm and pure zeal, and with unfeigned charity."

Alluding to the 'importance of this assimilation to our Creator,' he says;

"[This] is a topic, which needs no labored discussion. All men, of whatever name, or sect, or opinion, will meet me on this ground. All, I presume, will allow, that no good in the compass of the universe, or within the gift of omnipotence, can be compared to a resemblance of God, or to a participation of his attributes. I fear no contradiction here. Likeness to God is the supreme gift. He can communicate nothing so precious, glorious, blessed as himself. To hold intellectual and moral affinity with the Supreme Being, to partake his spirit, to be his children by derivations of kindred excellence, to bear a growing conformity to the perfection which we adore, this is a felicity which secures and annihilates all other good."

We are told that God can be 'known and enjoyed only through sympathy or kindred attributes;' 'to understrnd a great and good being, we must have the seeds of the same excellence.' God becomes a real being to us, in proportion as his own nature is unfolded within us.' Likeness to God is also 'the true and only preparation for the enjoyment of the Universe.'

To the objection that there is danger from the too liberal interpretation of passages which speak of man being made in the image of God; and that we are 'not warranted in ascribing to him a like nature to the Divine,' he replies, that the Scriptures, and in the Christian Scriptures particularly, we meet 'perpetual testimonies to the divinity of human nature.'

"This whole religion expresses an infinite concern of God for the human soul, and shows that he deems no methods too expensive for its recovery and exaltation. Christianity, with one voice, calls me to have my regards and care to the spirit within me, as of more worth than the whole outward world. It calls us to 'be perfect as our Father in heaven is perfect;' and everywhere, in the sublimity of its precepts, it implies and recognises the sublime capacities of the being to whom they are addressed. It assures us that human virtue is 'in the sight of God of great price,' and speaks of the return of a human being to virtue as an event which increases the joy of heaven. In the New Testament, Jesus Christ, the brightness of God, the brightness of his glory, the express and unsullied image of the Divinity, appears mingling with men as a friend and brother, offering himself as their example, and promising to his true followers a share of his splendors and joys. In the New Testament, God is said to communicate his own spirit, and all his fulness to the human soul.

In the New Testament man is exhorted to aspire after 'honor, glory, and immortality;' and Heaven, a word expressing the nearest approach to God, and a divine likeness, is everywhere proposed as the end of his being. In truth, the very essence of the Christian faith is, that we trust in God's mercy, as revealed in Jesus Christ, for a nature of celestial purity, in which we shall see God forever in the likeness, and knowledge and enjoyment of the Infinite Father. Lofty views of the nature of man are bound up and interwoven with the whole Christian system. Say not, that these are at war with humility; for who was ever humbler than Jesus, and yet who ever possessed such a consciousness of greatness and divinity? Say not that man's business is to think of his sin, and not of his dignity, for great sin implies a great capacity; it is the abuse of a noble nature; and no man can be deeply and rationally contrite, but he who feels, that in wrong doing he has resisted a divine voice, and warred against a divine principle, in his own soul."

Leaving the argument from revelation, for the support of the doctrine, he proceeds to say;—

"There is an argument from nature and reason, which seems to me so convincing, and is at the same time so fitted to explain what I mean by man's possession of a like nature to God, that I shall pass at once to its exposition.

"That man has a kindred nature with God, and may bear most important and ennobling relations to him, seems to be established by a striking proof. This proof you will understand, by considering, for a moment, how we obtain our ideas of God. Whence come the conceptions which we include under that august name? Whence do we derive our knowledge of the attributes and perfections which constitute the Supreme Being? I answer, we derive them from our own souls. The divine attributes are first developed in ourselves, and thence transferred to our Creator. The idea of God, sublime and awful as it is, is the idea of our own spiritual nature, purified and enlarged to infinity. In ourselves are the elements of the Divinity. God then does not sustain a figurative resemblance to man. It is the resemblance of a parent to a child, the likeness of a kindred nature."

Again, 'We call God a Mind.' But we know nothing of mind 'but through the unfolding of this principle in our own breasts.' We have no conception of that spiritual energy called God, but 'through consciousness, through the knowledge of ourselves.'

"The Infinite Light would be forever hidden from us, did not kindred rays dawn and brighten within us. God is another name for human intelligence, raised above all error and imperfection, and extended to all possible truth."

The same argument is applied to the goodness and other moral perfections of God. They are all comprehended by us 'only through our own moral nature.'

The objections to these views which might be naturally anticipated, are answered skilfully, and to our minds successfully. The only objections indeed which we can suppose likely to be made to the views, must arise, not so much from any want of accordance with the best feelings of our hearts, or the soundest deductions of reason, as from the circumstance that they are at war with human prejudices and systems of belief;—that their admission necessarily implies the falsehood, of the doctrine of innate and hereditary depravity, which is an essential ingredient of the Calvinistic faith.

The argument for 'mans participation of the divine nature' drawn from the paternal character of God, is illustrated in the following manner;—

"God is our Father, not merely because he created us, or because he gives us enjoyment; for he created the flower and the insect, yet we call him not their Father. This bond is a spiritual one. This name belongs to God, because he frames spirits like himself, and delights to give them what is most glorious and blessed in his own nature. Accordingly Christianity is said with special propriety, to reveal God as the Father, because it reveals him as sending his Son, to cleanse the mind from every stain, and to replenish it forever with the spirit and moral attributes of its Author. Separate from God this idea of his creating and training up beings after his own likeness, and you rob him of the paternal character."

The moral influence of correct views of the paternal character of God, is thus stated.

"[These views of religion do] more than all things to make our connexion with our Creator ennobling and happy; and in proportion as we want it, there is danger that the thought of God may itself become the instrument of our degradation. That religion has been so dispensed as to depress the human mind, I need not tell you; and it is a truth which ought to be known, that the greatness of the Deity, when separated in our thoughts from his parental character, especially tends to crush human energy and hope. To a frail dependent creature, an omnipotent Creator easily becomes a terror, and his worship easily degenerates into servility, flattery, self-contempt, and selfish calculation. Religion only ennobles us, in as far as it reveals to us the tender and intimate connexion of God with his creatures, and teaches us to see in the very greatness which might give alarm, the source of great and glorious communications to the human soul. You cannot think too highly of the majesty of God, But let not this majesty sever him from you. Remember, that his greatness is the infinity of attributes which yourselves possess. Adore his infinite wisdom; but remember that this wisdom rejoices to diffure itself, and let an exhilarating hope spring up, at the thought of the immeasurable intelligence which such a Father must communicate to his children. In like manner adore his power. Let the boundless creation fill you with awe and admiration of the energy which sustains it. But remember that God has a nobler work than the outward creation, even the spirit within yourselves; and that it is his purpose to replenish this with his own energy, and crown it with growing power and triumphs over the material universe. Above all, adore his unutterable goodness. But remember, that this attribute is particularly proposed to you as your model; that God calls you, both by nature and revelation, to a fellowship in his philanthropy; that he has placed you in social relations for the very end of rendering you ministers and representatives of his benevolence; that he even summons you to espouse and to advance the sublimest purpose of his goodness, the redemption of the human race, by extending the knowledge and power of Christian truth. It is through such views, that religion raises up the soul, and binds man by ennobling bonds to his Maker."

We close with two other extracts, in which the author meets, in a masterly and glowing manner, some of the popular objections to the views inculcated.

"I anticipate from some an objection to this discourse, drawn as they will say from experience. I may be told, that I have talked of the godlike capacities of human nature, and have spoken of man as a divinity; and where, it will be asked, are the warrants of this high estimate of our race? I may be told that I dream, and that I have peopled the world with the creatures of my lonely imagination. What! Is it only in dreams, that beauty and loveliness have beamed on me from the human countenance, that I have heard tones of kindness, which have thrilled through my heart, that I have found sympathy in suffering, and a sacred joy in friendship? Are all the great and good men of past ages only dreams? Are such names as Moses, Socrates, Paul, Alfred, Milton, only the fictions of my disturbed slumbers? Are the great deeds of history, the discoveries of philosophy, the creations of genius, only visions? Oh! no. I do not dream when I speak of the divine capacities of human nature. It was a real page in which I read of patriots and martyrs, of Fenelon and Howard, of Hampden and Washington. And tell me not that these were prodigies, miracles, immeasurably separated from their race; for their very reverence, which has treasured up and hallowed their memories, the very sentiments of admiration and love with which their names are now heard, show that the principles of their greatness are diffused through all your breasts. The germs of sublime virtue are scattered liberally on our earth. How often have I seen in the obscurity of domestic life, a strength of love, of endurance, of pious trust, of virtuous resolution, which in a public sphere would have attracted public homage. I cannot but pity the man, who recognizes nothing godlike in his own nature. I see the marks of God in the heavens and the earth, but how much more in a liberal intellect, in magnanimity, in unconquerable rectitude, in a philanthropy which forgives every error, and which, never despairs of the cause of Christ and human virtue. I do and I must reverence human nature. Neither the sneers of a worldly scepticism, nor the groans of a gloomy theology, disturb my faith in its godlike powers and tendencies. I know how it is despised, how it has been oppressed, how civil and religious establishments have for ages conspired to crush it. I know its history. I shut my eyes on none of its weaknesses and crimes. I understand the proofs, by which despotism demonstrates, that man is a wild beast, in want of a master, and only safe in chains. But injured, trampled on, and scorned as our nature is, I still turn to it with intense sympathy and strong hope. The signatures of its origin and its end are impressed too deeply to be ever wholly effaced. I bless it for its kind affections, for its strong and tender love. I honor it for its struggles against oppression, for its growth and progress under the weight of so many chains and prejudices, for its achievements in science and art, and still more for its examples of heroic and saintly virtue. These are marks of a divine origin and the pledges of a celestial inheritance; and I thank God that my own lot is bound up with that of the human race."

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"Is it said, that the minister's proper work is, to preach Christ and not the dignity of human nature? I answer, that Christ's greatness is manifested in the greatness of the nature which he was sent to redeem; and that his chief glory consists in this, that he came to restore God's image where it was obscured or effaced, and to give an everlasting impulse and life to what is divine within us. Is it said, that the malignity of sin is to be the minister's great theme? I answer, that this malignity can only be understood and felt, when sin is viewed as the ruin of God's noblest work, as darkening a light brighter than the sun, as carrying discord, bondage, disease, and death into a mind framed for perpetual progrsss towards its Author. Is it said, that terror is the chief instrument of saving the soul? I answer, that if by terror, be meant a rational and moral fear, a conviction and dread of the unutterable evil incurred by a mind which wrongs, betrays, and destroys itself, then I am the last to deny its importance. But a fear like this, which regards the debasement of the soul as the greatest of evils, is plainly founded upon and proportioned to our conceptions of the greatness of our nature. The more common terror, excited by vivid images of torture and bodily pain, is a very questionable means of virtue. When strongly awakened, it generally injures the character, breaks men into cowards and slaves, brings the intellect to cringe before human authority, makes man abject before his Maker, and, by a natural reaction of the mind, often terminates in a presumptuous confidence, altogether distinct from virtuous self-respect, and singularly hostile to the unassuming, charitable spirit of Christianity. The preacher should rather strive to fortify the soul against physical pains, than to bow it to their mastery, teaching it to dread nothing in comparison with sin, and to dread sin as the ruin of a noble nature."

Rev. Mr. Montgomery's Speech.

We continue our extracts from Mr. Montgomery's speech before the Synod of Ulster.

One argument (continues Mr. Montgomery,) much relied upon by our opponents is, that every society has a right to make laws for the government of its own members, and for the admission of others to its privileges. There is some plausibility, but no solidity in this. No society has any right to make a subsequent law in violation of a previous compact. Now, the projected overture would be a direct infringement of those liberal regulations under which we entered the Synod of Ulster; and if you take from us any power or privilege which we then enjoyed, you are guilty of a gross breach of faith. So much for your power of making laws affecting those already in your body: and now a few words respecting those who claim admission. On this point I assert that you have no power to make any laws, but such as are in accordance with the clear and express word of God. The Lord Jesus Christ is the King of his Church, the Bible is its constitution, and we are subjects bound to obey the laws of his kingdom. Our sole business, therefore, is, to regulate our conduct by the laws contained in the Statute-book; for it is evident that we have no right to alter any law, either to benefit ourselves or to injure others. Upon this principle I shall amply prove, that you have no right to refuse admission to any individual of sufficient attainments, and irreproachable life, who holds such religous opinions as I entertain. "To the law and to the testimony," I bring the matter for trial; and I refer you to the Acts of the Apostles, viii. chapter and 37th verse. You will there find the terms on which the Ethiopian was admitted to baptism by the Apostle Philip. "And Philip said, If thou believest with all thine heart, thou mayest be baptized: and he answered and said, *I believe that Jesus Christ is the Son of God:* and Philip baptized him." Now, does not every Arian believe this with all his heart, and will you dare to refuse admission into the Synod of Ulster to men who would have been admitted to the holy ordinance of baptism by an inspired follower of the Lord? I refer you farther to the 1st Epistle of John, iv. chapter, where you will find explained the manner in which we are to *try* the spirits of men. "Beloved, believe not every spirit, but try the spirits whether they be of God. Hereby know ye the Spirit of God: every spirit that confesseth that *Jesus Christ is come in the flesh*, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of Antichrist whereof ye have heard that it should come into the world." But where is the Arian who does not most joyfully and most gratefully confess that Jesus Christ is come in the flesh! Yet, in direct opposition to God's word, and to their own knowledge, some of our brethren have had the hardihood to brand us in a public journal with the appellation of "Antichrists, and Men of Sin." I now call upon those ministers and that journal to retract the groundless calumny which they have circulated against men, to say the least, as respectable and as Christian as themselves! I shall only refer to one passage more, (though I might easily multiply quotations,) to prove that, according to Scripture, we are entitled to the same privileges as any other member of this church. The passage is 1 John iv. 15: "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." Could language be stronger than this? And yet, although holding my opinions, solemnly *confessing that Jesus is the Son of God*, the Spirit of God may dwell in me to enlighten my understanding and sanctify my heart. Mr. Elder and Mr. Dill have the modesty and good feelings to allege, that I am not holy enough to associate with *them!* I put it to you, "fathers and brethren," is it honest, is it seemly, is it Christian in you, to prescribe stricter terms of communion than those appointed by the Spirit of God, or to put men to inconvenience for maintaining opinions which would have gained them free admission into the churches of the apostles?

But it has been asked by Mr. Morell, "Where shall we stop? Shall we admit all professing Christians, Socinians, Catholics, &c.?" I answer: We should just stop with our guide,—with the Holy Scriptures. If we go one step farther, we shall be involved in the mazes of conjecture; and, endeavouring "to become wise above what is written," we shall be lost in endless perplexity and doubt. Upon this ground I would refuse to hold communion with those churches that have "decreed rites and ceremonies" not prescribed in the word of God; because these are "the inventions of men," and I know that woe is denounced upon those who add to the Scriptures or detract from them.

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Mr. Barnett has inquired in the language of Scripture "How can two walk together except they be agreed?" I would just ask him, "Agreed in what?" Is it in faith, in all the shades of doctrinal opinions, and in all their views of church government? If this be his interpretation of the text, I would advise him instantly to leave that orthodox seat in which he is now sitting; for there is not in it a single man who, in all points, agrees with him; nor probably any two that agree with each other. Surely, then, the agreement required cannot be Mr. Barnett's visionary one, but a real, practicable unity; a unity of kind affections and forbearance; a unity of design to promote the glory of God and the salvation of sinners. I admit, however, that there is a very powerful bond of union amongst our opponents, in one sense. They have agreed to lay aside all their own points of disputation for a season, and to concentrate their forces for a joint effort against the unfortunate Arians. Dr. Wright, although he says, "it cuts him to the heart to think that there is an Arminian in this Synod," nevertheless joins "hand in hand" with Mr. Johnston and other known Arminians, to make war upon the common enemy. This shews great prudence. The Goths and Vandals of old united in over-running Italy; and when they had accomplished their primary design, they fought with each other for the spoil. So will it be with you; when you have subdued us, you can turn your arms against one another to prevent them from rusting through inaction; and in the end we may have many divisions.

There is one consideration which I would most earnestly and solemnly press upon you, my brethren, on the opposite side; and I think I shall not press it in vain. You all admit that you are fallible and sinful as individuals; and you admit, that no possible combination of fallibles could make an infallible: for although, in chemistry, amalgamation frequently changes the nature of substances, yet in church courts, I believe it will be found that the mass will partake of the same properties as the different ingredients which compose it. Is it not then possible, with all your confidence in the soundness of your own conclusions, that you *may be wrong;* that you may, at this moment, be giving all the weight of your influence to perpetuate *error;* and that "haply you may be fighting against God," at whose tribunal you will one day be answerable for the measures which you are now taking to arrest the progress of the truth! If this be *possible*, if, from the nature of man, it be exceedingly *probable*, I do beseech you for your own sakes, and ours, to follow the advice of Gamaliel: "Refrain from these men, and let them alone; for if this work and this counsel be of men, it will come to nought; but if it be of God, you cannot prevail against it." It sounds very well to talk of "supporting the cause of God and truth;" but you should remember, that this is taking for granted the very subject of dispute, viz. whether truth really *be* on your side. If it be, God will sustain his own cause, without such violent efforts on your parts. The mole that raised a hillock to support a fortress was less presumptuous than men, when they speak familiarly of protecting the cause of Heaven. I entreat you rather to attend to the great Christian principle "of doing unto others as you would they should do unto you." Now, suppose that at this moment the majority of this Synod were Arians, and that the tide of popular feeling was flowing as strongly in their favour as it is now doing in yours; I ask, would these circumstances convince you that you were in error? No such thing: you would be then as satisfied of the truth of your opinions as you are at this moment. How then would you feel were we to take such steps as you are now pursuing, to eradicate your opinions, to fill your pulpits with Arian ministers, to expose conscientious Calvinists to inconvenience, and to prevent any orthodox young man from receiv-

ing licence to preach? Would not the whole kingdom resound with the voice of your just complaint and indignation? All we ask, then, is even-handed justice: let our opinfons have fair play; let young men be licensed with their true characters, and let the people choose or reject them as they think it right.

There is nothing more remarkable than the direct opposition which often exists between the words and the actions of men. This contrast is peculiarly manifested in religion. The right of private judgment is a pleasing and fertile theme at controversial meetings, and at Bible Societies, where all sects meet together, as they ought to do. But let the declaimers come into another situation, and the very right which they so strenuously pressed upon Catholics, they will deny to Protestants; and the Bible which they put into men's hands, without note or comment, they will declare to be inadequate to lead them to salvation, unless they adopt their views of its doctrines. In the same manner they speak most humbly of themselves, declaim about the weakness and fallibility of man, and then act in a way which nothing but immediate inspiration could justify. I have been led to these observations by a statement of Mr. Barnett, who said that he would admit no man to the Lord's table that did not think as *he* did on doctrinal subjects. I never heard any sentiment with more pain. If Mr. Barnett be, as he will freely admit that he is, a fallible and sinful man, I would sincerely ask him, how he dares to stand between any man and his Redeemer, and to render his opinions the standard by which to measure all who desire to become "soldiers of the cross"? It may be, in this uncertain world, that an individual rejected for no moral offence, but simply for supposed error of opinion, should never have another opportunity of testifying his faith and his love by a devout communion; and I do appeal to Mr. B whether he can altogether enjoy the approbation of his own mind in reflecting, that he has prevented an individual so circumstanced, from strengthening his hope, confirming his repentance, and, perhaps, closing his eyes in peace!

Mr. Cooke says, "we should all wear the same livery." Now, I hate livery, because it is a badge of subjection to man. The livery of sects creates as much disturbance as the livery of parties. And, after all, outward conformity by no means implies internal resemblance. Even externally, however, Mr. Cooke's friends will wear but a motley aspect: the collar, and perhaps the sleeves of their livery may be the same; but the body and the skirts will be as patched and diversified as the pantaloons of harlequin. Stern Calvinism, moderate Calvinism, Arianism, and many fainter shades of difference, never can present a uniform appearance. Variety, indeed, is the immutable law of nature. If we cast our eyes over this fair earth which we inhabit, how beautifully is it diversified with hill and dale, with lakes and plains, with oceans and continents, with woods and rivers, with the wilderness of nature and the richness of cultivation! In all the extended surface presented to the eye, we cannot find two trees, two animals, nor even two blades of grass, exactly alike. And if we turn to the beautiful canopy of Heaven, we perceive that "one star differeth fro another star in glory." When I look around upon this assembly, and contemplate "the human face divine," I see the same principle amply recognized in the infinite diversity of features, expression, and intelligence, presented to my view. And, could I penetrate the hearts, and enter the secret recesses of the minds by which I am surrounded, what an endless variety of emotions, and passions, and opinions, should I behold! To attempt, therefore, by human legislation, to produce an absolute agreement in religious sentiments, would be to rise in rebellion against nature, and, consequently, against "Nature's God." Wherever such attempts have been made, and just in proportion as they have succeeded, the beauty and the power of religion have declined. In turning the eye back upon the course of time, what a deep and melancholy gloom broods over those ages in which the power of man imposed creeds and confessions, and daringly interfered with the prerogatives of Heaven! The state of our church, before our late contentions, has been compared to the Dead Sea. The comparison will not stand examination. There was no deadness or stagnation amongst us: there was diversity of mind, but unity of heart: there was an honorable maintainance of our own opinions, and an equally creditable forbearance with regard to the conscientious convictions of others; we met and parted like men and Christians! But, if the proposed measures could succeed, then there would, indeed, be a dead sea of Presbyterianism: inquiry would cease; the salutary agitation of conflicting opinions would be done away; and one unnatural and unwholesome calm would reign over the whole extent of your church. But I rejoice in the certainty that this cannot be: there are conflicting elements amongst yourselves; and the various sects with which you are intermingled, will not permit you to stagnate in heartless inactivity.

The Mother.

How little do we think of a *mother's* tenderness while living! How heedless we are in youth of all her anxieties and kindness. But when she is dead and gone; when we find how hard it is to find true sympathy, how few love us for ourselves alone, how few will befriend us in our misfortunes, will cheerfully smooth the pillow of our sickness, and soothe the troubled mind, then indeed we remember the mother we have lost, and sigh with unavailing regret over the instances of our waywardness.

CHRISTIAN REGISTER.

BOSTON, DECEMBER 6, 1828.

English Notices of American Publications.

Our October English Periodicals have been received by the late arrival at this port. We have but little time to speak of their contents. We shall give, however, a few extracts from those parts in which notice is taken of some late American Theological publications. The first is from an article in the Monthly Repository, on Dr. Channing's Sermon at the Installation of Rev. Mr. Motte, on the "*Design of Christianity.*"

"We have here a Sermon to make 'our hearts burn within us.' It is truth shining through the pure, glowing, and boundless atmosphere of genius. 'Thoughts that breathe and words that burn' are thickly scattered over its pages, and yet no composition has breathed a calmer or a holier spirit since the days when the precept of 'Little children, love one another,' flowed from the pen of the venerable Apostle of benevolence, the favored disciple of Him who, in meekness as well as in suffering, was the Lamb of God. But we cannot expect to anticipate, much less need we strive to excite, the admiration of our readers for this last, but not least splendid effusion of Dr. Channing's extraordinary mind. A large proportion of them must already have it in their hands, and in their hearts. His former publications have ensured the ample and rapid sale of his future ones, even before their intrinsic and peculiar merits can be ascertained. They have enough, in his name, to secure a prompt and joyous welcome; and thus is

Loud-Tounged Fame
The harbinger to prepare their entertainment.

Of this Sermon, which was only preached at Boston on the 21st of May last, the second American edition came hither upon the heels of the first, and at least four contemporaneous reprints greeted its arrival, making the Unitarian presses of England and Scotland mere copying machines for the multiplication of Translantic eloquence. And never may they be less nobly or less usefully employed!

If for a moment preaching might be seperated from the awfulness of its responsibility and the spirituality of its end, and considered merely as an art, there would be something in Channing's Sermons to touch our nationality to the quick, and make us bid our modern English preachers look to their laurels. We really know not where their ranks would furnish out a champion, whether Established or Dissenting, Orthodox or Heterodox, whom we could pit against him with full confidence."

These extracts are followed by some more particular remarks on the character of Dr. Channing's writings, and by copious extracts from the Sermon under review. In reference to the doctrines advanced in the quotations given from the Sermon, the reviewer proceeds to say:

These are bold truths; but it is for such men as Channing to tell bold truths, and to tell them with effect. He is privileged alike by talent and circumstances. However it has happened, no man holding such opinions as he does, is in any thing like such grace with the aristocracy and evangelicals of England. He has the rare fortune of not being held in contempt, as sectarian, by the former; or, without hesitation, consigned, as deistical, to endless perdition by the latter. His productions find their way into some of the high places of rank, literature, and orthodoxy. He may say, not only with impunity, but with effect, what would produce a fearful outcry against any man who has not the pre-eminence of acknowledged genius; who is not on friendly terms with Dr. Southey; who has never "shewn up" Napoleon Bonaparte, and who was born on this side of the Atlantic. He preaches at once to the Old World and the New, as well as of the present world and the future, and his discourses tend to unite them all. Even the timidity of friends, scarcely a less evil to the cause of truth than the hostility of bigots, is hushed by his name; and his pages are read with more thought about the principles they unfold, than about the misrepresentation, calumny and uproar, which his language might, could, would, or should excite among our orthodox neighbors. This is a grand advantage over English Unitarian preachers and writers. And he has used it worthily and nobly."

"*Pamphlets on the Logos.*"

Under this head the Repository notices the Sermon of Rev. Mr. Gilman, of Charleston, S. C. on the Introduction to the Gospel of St. John; and the more recent publication by Rev. Mr. Upham of Salem, entitled "Letters on the Logas." We quote the following general remarks.

"The two publications which we have now to notice, are proofs of the diligence, talent, and learning which are brought by our American brethren to bear upon questions of Christian theology. They both proceed upon what may be termed the *impersonality* of the Logos. Professing our *general* agreement with the authors of these treatises, we shall endeavor to convey an adequate idea of the hypotheses which they advocate, and freely suggest our remarks upon such parts of their interpretation as we may think less satisfactory, persuaded that they are animated by a love of truth, which is superior to all other considerations."

Mr. Greenwood's Lives of the Apostles.

This work, which has been read on this side of the water with great pleasure and interest, has been reviewed in the Monthly Repository. We select the following extracts from the notice.

Mr. Greenwood is chiefly known to English readers as the author of the beautiful Memoir of Mr. Thacher prefixed to his Sermons; he has since published a little work on the Lord's Supper, which ought to be still better known than it is, for it is by far tho most popular, interesting and argumentative treatise which has ever been penned by an Unitarian on the subject of that sacred institution. It seems, indeed, to be the character of Mr. Greenwood's writings to appeal at once to the best feelings of his readers. He prefers taking common ground wherever he can, and practically proves that the form of Christianity he has adopted is perfectly compatible with the exercise of the most devout feelings.

The volume now before us will add to his reputation and ensure him the gratitude of many readers. It is a truly catholic book, and will probably be allowed a place among works of equal piety, but far more questionable prudence. To young people we think it will be especially valuable. It does not seem to us to contain any thing exceeding the bounds of legitimate inference; but it is enlivened by suggestions and allusions to national and domestic customs; and the truth of the picture is, in this case, as in many others, heightened by its investment with poetical beauty. It must also be regarded as one of the best points in this little work, that the interest excited by the different individuals whose characters, feelings, and habits it portrays, never encroaches on the predominant interest inspired by their Master. Throughout the whole, Jesus is the grand object; it is is he, whose purer motives, whose ever-consistent conduct, stand out in striking contrast to the weaknesses which mingle with the virtues of his followers. The more the gospel records are studied, the more indeed must men wonder and admire as they look upon the perfections of that character, which, while thus throwing all others into shade, loses not a particle of its power over our human affections. Where, in any writings of earthly origin, is there perfection which it is not at the same time irksome to contemplate, which does not fail of arresting our sympathies the nearer it approaches to consummate excellence? Without apparent effort or labored contrasts, Mr. Greenwood has led his readers to feel all the force of this superiority. It may be *said* that this was no matter of difficulty, but probably, out of any given number of writers who had undertaken a similar task, few would have been found thus equal to the office.

Infant Schools.

The articles which we have recently published on the subject of infant schools, have undoubtedly done something in awakening attention to the character and probable success of these interesting charities. Thus far we believe that the Ladies are principally to share the praise of what has been done in our city. The present undertaking is however only an experiment as yet, and we believe that funds are yet wanting to give permanency to the efforts commenced.

A very pleasant, and, for ought occurring to us, a very unexceptionable mode of raising these funds is suggested in the following article, handed us by a gentleman interested in the object, and to which we have great pleasure in giving a place in our columns. The proposal has our most cordial and hearty concurrence. And we doubt not that there are multitudes in our city, even among the *beau monde*, absorbed as they are by the gaieties and fashionable amusements of the day, who have hearts full of generous affections, which only need a quickening impulse and a right direction, —and who, if once prevailed on to understand the merits of the case, will give the plan their cheerful approval and patronage.

The Ladies Fair, for the Benefit of Infant Schools.

It is understood that in a few days a Fair is to be held by Ladies of this city, for the purpose of advancing the progress of education among the Infants of the poor. The simple annunciation of this design gives rise to many thoughts. The Infants of the poor are the objects of this beneficence, and the community offers few, if any occasions more interesting for the exercise of this noble principle. To enlighten, and of necessity to render more useful;—to instruct, and thus early in life, in its earliest periods, to teach infants their religious, their moral, their intellectual nature, and their destination, is to lay on the broadest and surest foundation the basis of character, and of honorable prosperity. The institution, under whose efforts and patronage, this Fair will be opened, sees in every human being, in the poorest, as well as the most favored of fortune, a capacity of wide good,—a moral power, which may be made to act for high purposes, and in this way make itself to be usefully felt by the whole community. This Society finds an opportunity for exertion in the earliest periods of our being. It finds here the best and surest promise of accomplishing the great purposes for which our social nature was originally framed, the progress of the whole in good, by the exertions of every individual.

Does any one doubt the necessity of such exertions? Is it a question whether the poor, the infants of the poor, and almost equally so the infants of the rich, require this kind of aid, in order to becoming capable of all the good of which they are susceptible, and of which they may be the occasion? To answer these questions would involve the whole history of Infant Schools, their origin, their progress, what they have done, and what they are doing. It has been abundantly shown abroad by a wide observation of the effects of these Schools; and by a nearer observation of the same effects at home, that they are useful, most useful in their operation. This has not been asserted of them by the few, and by those who are but slightly acquainted with human nature;—with the wants and the dangers of the poor, and with the means which will most surely diminish them. The wise and the good of foreign lands, and of our own;—the well principled,—an elevated and enlightened benevolence, has given to this subject, much, and deep thought, and has, from the same test of observation, taught far and wide, that if the wealthy, the improved, the religious community, would exert the best influence upon those about them, they must begin in the purity and capability of infancy; when bad example and worse precept, have not depressed and debased the moral nature; when the mind itself and the whole mind is fit, and ready, to act with them in all they may attempt to elevate and improve.

An institution for these purposes is a most interesting one. It is the union of numbers for a great end. The principle of association is now active in bringing individuals together, that in this way they may do more than separate, single, exertions have ever done, or probably can do. The operation of this principle for good around us, and it may be seen working every where, is giving a new character to Society; and where its effects are such as are justly claimed to be produced by Infant Schools, it is presented in its most engaging, its most beautiful form.

The public are now invited to contribute to the progress of these Schools in this city. The mode in which they may do this is novel, and cannot but recommend itself to all who have any interest in the success of these Schools. Individual effort, individual skill, at its own and whole cost of both materials and labor, has prepared to fill the Hall in which the Fair will be held, with a rich variety of objects of use and ornament. The whole proceeds of the sales will be devoted to the schools. Few opportunities have occurred here when so much good may be done with so little expenditure on the part of the purchaser. Every farthing spent is a direct benefaction to the objects of the charity. There is no need of argument, or of eloquence, to recommend such a plan, and such a purpose to the community.

One other circumstance deserves particular notice. Societies formed from at least two different religious denominations have united in this design of doing good. This union is worthy all commendation. It belongs to our religion that its followers should always act together for good. Difference of opinion cannot divide the Love of the gospel. Distinctions should not exist where neither nature nor faith have made any difference. The author of our Faith took little children into his arms and blessed them. It is worthy of Institutions founded on the principles of the gospel, to meet together on the common ground of human want, and to bless equally all they may find there.

Dr. Channing's Sermon.

We have given, on our first page, such an abstract as our limits would permit, of Dr. Channing's late Sermon at the ordination of Rev. Mr. Farley, of Providence, R I. We are conscious however, that even a very full and careful abstract of this sermon, must leave the reader, in some cases, liable to a misapprehension of the writer. For this reason, therefore (though this is one of the lesser motives) we hope the sermon itself will be generally read. But much more, from the high motive of its undoubted happy moral influence, wherever it is carefully read and digested, do we hope it may have a very general and wide circulation.

Our readers are referred to the notice, which we repeat this week, of the Annual public meeting of the "Boston Sunday School Society," next Thursday evening, at Rev. Mr. Ware's church.

The Lyceum. We publish, this week a draft of a constitution for a Lyceum, which may be used as guide, if not as an exact model, in forming the constitutions of societies that may be about to be formed in our several towns.

The account of the Apparatus for Schools, Academies, and Lyceums we are compelled to defer, but we propose to insert it hereafter.

We understand that Mr. Moses G. Thomas, from the Theological School at Cambridge, has received an unanimous invitation from the Second Congregational Society in Concord, N. H. to settle with them in the ministry.

Quarterly Lecture. The Quarterly Charity Lecture, will be preached at the Old South Church, tomorrow evening, services to commence at six o'clock.

Lecture Deferred. On account of the Quarterly Charity Lecture to-morrow evening, the Lecture in the Rev. Mr. Motte's Church will be postponed till the next Sabbath, when the services will commence there at *half after six.*

Boston Sunday School Society.

The Second Annual Public Meeting, of the *Boston Sunday School Society*, will be held at the Rev. Mr. Ware's church in Hanover-street, on Thursday evening Dec. 11th, at half past 6 o'clock, on which occasion, after the usual introductory exercises, there will be read a Report of the Directors, in relation to the Schools in this city in connexion with the Society, and a Report from the Corresponding Secretary; after which addresses are expected from several friends of the institution.

Members and all interested in Sunday Schools are respectfully invited to attend.

F. T. Gray, *Recording Sec'y.*

Massachusetts Peace Society.

The annual Meeting of the Massachusetts Peace Society, for the choice of officers and other business, will be held at the Vestry of the First Church in Chancy Place, Tuesday the 9th inst. at 7 o'clock, P. M. Member are requested to attend, as changes of great importance are to be proposed.

J. P. Blanchard, *Recording Sec'y.*

ORIGINAL COMMUNICATIONS.

For the Christian Register.

Rammohun Roy.

Mr. Reed,—

I lately addressed you on the subject of certain assertions made by the Editor of the Church Register, of Philadelphia, and by a person whom he persists in calling a "*highly respectable* missionary at Calcutta." In his paper of the 8th inst. that Editor, the Rev. Mr. Weller, has made, with regard to his own statements, the best defence which his ingenuity, in the absence of all facts to support them, could make out; while as to those of his "respectable missionary," he has merely passed his word for their credibility, supported by that of a person recently from Calcutta, whose assertions appear to be entitled to just as much "respect," as those of the missionary first quoted.

The only point at issue between the Church Register and myself, is, not whether Rammohun Roy has any claims to be considered a Christian, but whether his want of such claims has ever, 'in effect,' or in any other way, been "admitted in the Boston Christian Examiner." What the Church Register may think of any man's claims to the Christian character, is certainly too high a matter for me to meddle with. Nor, probably, would the unwarranted use he has made of the authority of the work under my care, have been noticed, had not his misstatements been eagerly copied by Orthodox editors, who are always ready to seize upon anything, true or false, by which they think they can cast even a momentary discredit upon Unitarians or Unitarianism.

How then does the Church Register pretend to justify the assertion, which, in my first communication, was pronounced, in unequivocal terms, to be in direct contradiction to the truth? Why truly by a mode of reasoning, which, I am persuaded, has no its parallel, for simple grossness, in the whole history of controversial sophistry. I referred the Rev. Mr. Weller to an article in the Examiner written expressly to prove the very contrary of what he has said the Examiner has, in "effect," admitted. To ordinary minds in ordinary circumstances, this would have been decisive of the whole question, unless it could be shown that the article referred to, had been contradicted in some other part of the work. But it seems that this is the very article, upon which the Church Register mainly depends for his defence. The reasoning in that article, we are told, is very weak and inconclusive, and it therefore *in effect*, admits a proposition the very opposite to that which it set out to establish. A short way of settling controversies this and an infinite deal of trouble will it save. "The weakness of the testimony is an admission, *in effect*, of the truth of our [the Church Register's] opinion!" Mr. Weller is doubtless prepared to go the *full length of absurdity* to which this principle, wholly his own, will conduct him, even should it show that he has himself admitted, *in effect*, that he has made an assertion which he could neither prove to be true, nor show that he did not know to be false. Thus, Jones wrote a famous book to prove the doctrine of the trinity. His arguments, I, who am a Unitarian, cannot but think weak and inconclusive. Jones has therefore, *in effect*, admitted that the doctrine of the trinity is a false doctrine, and that the doctrine of the simple unity of God, as distinguished from, and contradictory of, the Divine trinity, is the very truth as it is in Jesus. "Canonicus" has just published a book to prove the existence and agency of fallen spirits, with a Satan at their head. There are many who think he has failed in his attempt utterly; but who, except Mr. Weller, will have the hardihood to say, that, *on that account*, Canonicus has, *in effect*, admitted that there is neither angel fallen, nor archangel ruined? The truth is, that the Church Register has evaded the whole question between us, and attempted to blind the eyes of his readers to the real point at issue, by arguments to prove—what I never thought of disputing—that Rammohun Roy is no Christian, according to *his* views of Christianity, and *his* views of what gives a title to the Christian name. But all this has no more to do with the truth or falsehood of what he has asserted of the Examiner, than argu-

ments to prove that I am not a Christian. The interpretation here claimed for the words, "*in effect*," certainly never occurred to me, nor do I believe it ever occurred to any one else, till I had denied the truth of the proposition *in* which they stand. Had the terms been so explained in the connexion in which *they* first appeared, the reference to *the* Examiner would have been harmless, and I certainly should have let the matter pass—it being a thing of very little moment what the Church Register may happen to think of the weakness or strength of any reasoning or testimony whatever. But if such was the interpretation put upon the phrase in his own mind, when he first used it, it is utterly unaccountable that the Editor of that *paper* should not then have said so. It certainly is not an interpretation any one would dream of putting upon it *for* him, and I now put it to his conscience, whether he did not mean that the Christian Examiner had admitted that Rammohun Roy has no claim to be considered a Christian, in a way for which the Christian Examiner is responsible; whether, in a word, the admission he intended to speak of, was not such as allowed him to use the Christian Examiner as an *authority* for his own opinion? If so, and every one who has condescended to copy him, has apparently so understood him—the interpretation he would now put upon his words, is not an honest one.

I have here said nothing of the fact that *the* article which the Church Register thinks *an* abortive attempt to prove what it therefore, according to him, in effect admits to be false, was not an article for which the Examiner is in any way responsible, except for admitting it into its pages. It contained the arguments of an individual who gave his initials, and the place of his residence, so that he was, in this quarter at least, as well known as if he had signed his name at length. The Examiner may still have its own views of the strength or weakness of those arguments, and even should it think them as inconclusive as the Rev. Mr. Weller himself does, it would still not be an admission "*in effect*," or in any other way, that the Examiner takes different ground from that of the writer. But I do not wish to avail myself of this, because the case is clear without it. For what has the author of that article "admitted?" Why first that the evidence he was about to produce might not satisfy Rammohun Roy's *opponents* that he is a Christian. But is this any kind of admission that the was not *himself* satisfied by that evidence? Does he admit no man to be a Christian to whom Trinitarians or the Orthodox deny the Christian name? Mr. Weller might or will say that we have in effect admitted that Unitarians are not Christians.

But this writer, in the second place, admitted that the publication of the 'Precepts of Jesus' did not make it certain that Rammohun Roy was a believer in the divine authority of our Lord, and this the Church Register thinks is an admission in effect, that he has *no* claims to be considered a Christian! A pretty argument this, and the Boston Recorder affects to think it as in itself triumphant. But suppose the Church Register had set out to prove Sir Isaac Newton to be no Christian, and that this had in effect been admitted in the Boston Christian Examiner, because some writer in that work had admitted that a certain mathematical demonstration of his, did not make it certain that he was a believer in the divine authority of Jesus Christ. It would be an argument equally in point with that of the Church Register in regard to Rammohun Roy, but I do believe that even the Recorder would hesitate to copy or applaud it, though by so doing it might hope to find readers sufficiently devoid of understanding to be imposed upon by so silly a sophism.

But again: Rammohun Roy has built a "Vedant College, with a view to the propagation and defence of *Hindoo* Unitarianism," and the Examiner has published this fact, and the Editor of the Church Register either brings it in proof, that the Examiner has therefore, "in effect," admitted Rammohun Roy is "no Christian," or he has adduced it to no purpose at all. But it is a fact which *in itself* proves nothing, or, certainly, which proves that Rammohun is *not* a Christian, no more than similar efforts to propagate *Christian* Unitarianism prove that he has no claims to be considered a Hindoo. But the truth is, that his Vedant College is regarded by him as an important means of preparing the minds of his countrymen, for the reception of pure Christianity, and, as I believe, was instituted with that view; so that instead of evidence that he is no Christian, it is, in connexion with the fact last mentioned, a part of the proof that he is justly entitled to the Christian name.

Once more;—At a general meeting of the friends of Unitarian Christianity at Calcutta, Rammohun Roy moved a resolution that the meeting invite all Unitarians, whether Christian or *Hindoo*, to form themselves into associations auxiliary to the British Indian Unitarian Association, and to place themselves in communication with the secretary of that association. The publication of this fact without note or comment, is, according to the Church Register, an admission, *in effect*, that Rammohun Roy is no Christian. But this, if it prove anything to the Register's purpose, will prove too much, the Editor thereof himself being judge. For the resolution was *unanimously adopted* by the meeting, and he must therefore say that the Examiner has, "in effect" admitted that there was not a Christian voter in the whole assembly.

Such are the statements and reasonings with which the Church Register does not blush to come before the public, rather than acknowledge the error, to call it by no worse name, which it has undoubtedly committed.

One word as to the authorship of Rammohun Roy's and Mr. Adam's works. What Mr. Weller and his "respectable missionary" have said on that subject, the first named person now tells us is confirmed by "a friend" of his, of "unimpeachable veracity," "recently returned from India." He has then confirmed what he cannot *know* to be true, and what Dr. Gordon himself, the gentleman best acquainted with the subject, pronounces to be false. So much for his "unimpeachable veracity" on one point, and as to what he says of the "allegations of the Editor of the Christian Examiner," I will first give his own words, and then dismiss the matter, and relieve your patience, with a single paragraph.—His "statement" is as follows:

"My recollection is sufficiently distinct to enable me to say, that in the course of the conversation which I had with Ram Mohun Roy, he declared, as his settled conviction, that if the Old and New Testament were separate, and certain objectionable parts of the latter stricken out, Christ Jesus would be preferable to Mahometanism; and upon a gentleman present remarking, that that gave it very small credit indeed, he repeated the observation, accompanied with the remark, that many of the actions ascribed to David and Abraham, were, to say the least, quite as objectionable as those of Mahomet; and even went so far as to express his belief, that there was quite as good reason for believing in the divine origin of the absurd system of the "Prophet," as for that of our Saviour, either resting chiefly on the *ipse dixit* of its founder. His attachment to Christianity cannot be better illustrated than by the fact I mentioned, of his having put into the hands of an inquirer into the truths of the gospel, a copy of Paine's Age of Reason: and so far from being in that disposition so requisite in a Christain, which would lead him to acqnowledge Christ before men, he carefully abstains from every thing which would jeopard his character as a Heathen: and is looked upon by his Heathen neighbors as an advocate of that pure system of Theism which is to be found in the "*Vedant*," one of their most ancient books.—One word more in reference to the assertion that Mr. Adam's lectures are as well attended as those of any other sect.—They are delivered once every Sunday in *a private house*. There are in Calcutta, and its suburbs, no less than five churches of the establishment, two of the Baptist dissenters, one Independent, and one Scotch Presbyterian; and I say what I know to be the fact, when I aver, that in the smallest of them there is an average congregation of 60 persons, and in many of them not less than six hundred every Sunday.—While it is a notorious fact, that the number of Mr. Adam's hearers is restricted to the members of the Unitarian committee and their families, with a few exceptions."

This does not contradict what I have said in regard to the attendance on Mr. Adam's Lectures, and the ridiculous stories about Rammohun Roy, and about Paine's Age of Reason, he may believe who can. I shall not give them a moment's credence upon the authority of any anonymous supporter of any anonymous "missionary's" calumnies, however "respectable" the one, or however "unimpeachable" may be the "veracity" of the other.

How I can be said to have departed from the "rules of literary intercourse," in using the name of Mr. Weller,—for it is that to which I presume he refers—when he has himself printed it, in Capitals in the most conspicuous corner of his own paper, and when my communication was addressed to you, and not to him, as it would appear to his readers, I am at a loss to determine. No man, however, has a right to make the assertions he has made, without the responsibility of a name, and it was therefore that I gave his. Yours respectfully,

The Editor of the Christian Examiner.

P. S. In my first communication, in the third line from the bottom of the first column, "it" was erroneously printed for "them."

For the Christian Register.

Plan of the Divine Government.

[Continued from the Register of the 22d ult.]

I have now explained the nature of man, the kind of government exercised by the Deity over him, and the purpose of his being; or, in other words, the scheme of things as we see it illustrated in the world around us. An inquiry may now be started, what is the use of all this moral machinery? Why were we made with such a nature, capable of being overcome by temptation and led into the ways of sin, and of incurring all the evil and suffering which befal us as a consequence of it? Why were we not made in the first instance *perfect*, both in our moral and intellectual nature, incapable of transgressing either, but enjoying all the happiness which accompanies a right developement and cultivation of both? In answer to this, my first reply is, that *we do not know* that such a nature *could* be given to finite and derived beings; and even if it could, that it would be productive of so much happiness as the present. My second reply is, that the present scheme of things came from the hands of an infinitely wise, powerful, and benevolent being, and therefore is to be presumed to be the best which could be devised. And my third reply is, that as our existence and all the happiness flowing from it are mere *gifts*, acts of *sovereign grace*, which we never have and never can repay by any equivalent benefit, we have no right to find fault with the plan of it, but should receive it in the same spirit of gratitude, that we would a charitable donation from one of our fellow creatures, without stopping to cavil about the nature or the value of it. So long as the gift will be highly beneficial to us, if we make a right use of it, we have no right to complain because it is possible we may suffer in consequence of perverting it from its intended application.

In my first reply I said that we did not know that a nature perfect both intellectual and moral, *could* be given to finite and derived beings, and even if it could, that it would on the whole be productive os of much happiness to them. Our nature seems to me to be a medium between one governed entirely by instinct, and one possessing the attributes of the Deity himself, in perfect wisdom, power, and benevolence. The enquiry fairly is, then, why we were not put under the control and guidance of mere instinct, or why we were not endued with the perfection of the Divine character, which would require that a universe be assigned to each individual for its developement, peopled with *finite* beings who, in their turn, might make the same objection against their nature. Instead of being directed by instinct as to the manner and to what extent we shall gratify our wants of body and mind, we are left to the direction of our reason, which we may either transgress or not. So far our nature is above the brutes. And instead of having that perfect knowledge which can trace the whole chain of future events linked together by causes and consequences, and all the phenomena of mind and matter; and knowing *certainly* what will be the precise effect of every one of our actions, whether it will be productive of happiness or suffering to us; and so being able to regulate ourselves by this perfect knowledge, which would make us naturally incapable of sin or error, we are left to infer consequences and effects from past experience, and observation of ourselves, and external nature from history and from noticing the conduct of others. In other words, we are placed entirely under the guidance of *reason*, as informing us what is *probable* or not—not what is *certain*. So far we are in our nature below the Deity. And the very nature of reason, as thus explained, implies that as it may be exercised correctly, so it may be abused. Besides, does not a large portion of the happiness we enjoy, consist of the *satisfaction* we receive from making *progress* in the cultivation of our moral and intellectual nature—not merely in the *exercise* of these powers themselves, or in the knowledge we gain from them, but in the *consciousness* that constant efforts are necessary for this purpose, and that we have been true to our nature in making them. Does it not consist in overcoming difficulties, in resisting temptation, and in exercising our powers of body and mind with energy and effect? Does it not consist in the *reflection* that our knowledge and character are the result of our own labors? Of this we may be satisfied, I think, when we consider the different emotions we feel when a meritorious action is considered as proceeding from ourselves or another, or of a valuable discovery in knowledge or science as made by ourselves, or as learnt from another. Now if we were originally made perfect in virtue and knowledge, supposing it possible in itself, we could feel more of this satisfaction, as they would not in either case, be the fruits of our own labors, but the necessary and passive effects of our constitution—a constitution given us by another, over the developement and cultivation of which, by the supposition, we have no control, and could neither promote nor impede. These remarks will not apply to the Deity, though he is not under the guidance either of instinct or reason, properly so called; and though he is self existent, of perfect knowledge and power, to the abuse and perversion of which there can be no possible temptation; for his happiness consists not in his nature, but in bringing about the results which he desires, so far as is consistent with the constitution he has given to his creatures, and the government he has established over them. It consists in overruling, by his providence, the actions of his creatures, for the advancement of their happiness. If he were alone in the world, or governed them by mere power, he would be as incapable of happiness, as mankind would be with perfect natures, and for the same reason. Every thing then would, as respects him, be in fact a necessary effect, instead of matter of choice, to be determined by the contingent conduct of his creatures, over which he exercises no other control but that of motives. But by adapting his measures to beings he has created rational and free; he has furnished himself with increasing employment, the results of which are constantly transpiring, and calling for new application of his power and wisdom. M. N. S.

SUMMARY.

American Lyceum.

The following is the proposed constitution of the Lyceum, alludded to in another part of our paper.

The undersigned agree to associate under the name of the Branch of the American Lyceum, and adopt the following Articles for their Constitution:

Art. 1. The objects of the Lyceum are the mutual improvement of its members in useful knowledge, and the advancement of Popular Education.

Art. 2. To effect these objects, they will hold meetings for reading, conversation, discussions, dissertations, illustrating the sciences, or other exercises which shall be thought expedient; and as it is found convenient, will procure a cabinet consisting of books, apparatus for illustrating the sciences and the useful arts, collections of minerals, plants, and other natural or artificial productions.

Art. 3. Any person may be a Member of the Lyceum, by paying into the treasury annually, Two Dollars; and Twenty Dollars paid at any one time, will entitle a person, his or her heirs or assigns, to one membership forever. Persons under eighteen years of age will be entitled to all the privileges of the Society, except of voting, for one half the annual sum above named.

Art. 4. The officers of this branch of the Lyceum shall be a President, Vice-President, Treasurer, Recording and Corresponding Secretaries, three or five Curators, and three Delegates, to be appointed by ballot on the first Wednesday of September annually.

Art. 5. The President, Vice-President, Treasurer and Secretaries will perform the duties usually implied in those offices. The Curators will have charge of the Cabinet and all other property of the Lyceum not appertaining to the Treasury, and will be the general agents to do any business for the Society under their direction. The delegates will meet delegates from other branches of the Lyceum in this county semi-annually, to adopt regulations for their general and mutual benefit, or to take measures to introduce uniformity and improvements into common schools, and to diffuse useful and practical knowledge generally through the community, particularly to form and aid a Board of Edudation.

Art. 6. To raise the standard of common education, and to benefit the juvenile members of the Lyceum, a portion of the books procured shall be fitted to young minds; and the teachers of schools may be permitted to use for the benefit of their pupils who are members of the Lyceum, the apparatus and minerals under such restrictions as the association shall prescribe.

Art. 7. The President or any five membess shall have power at any time to call a special meeting, which meeting shall be legal if notice shall be given according to the direction in the By-Laws.

Art. 8. The Lyceum shall adopt such Regulations and By-Laws as shall be necessary for the management and use of the Cabinet, for holding meetings, or otherwise for their interest.

Art. 9. The foregoing articles may be altered or amended by vote of two thirds present, at any legal meeting; said alteration or amendment having been proposed at a meeting not less than four weeks previous to the one at which it is acted upon.

Beef Market Day. A gentleman from Vermont has made a suggestion, that the purchase day for beef cattle at Brighton, should be changed from *Monday* to *Wednesday*. This arrangement would make a saving of expense to those droviers who conscientiously observe the Sabbath.

Ordained. At Wrentham, Oct. 29, by members of the Mendon Association, Rev. William Harlow, as an Evangelist. Sermon by Rev. Mr. Cobb, of Taunton.

Installation. Rev. *Ebenezer Hubbard*, late of Middleton, has received a unanimous call to the pastoral charge of the Congregational Church and Society in Lunenburg, and Wednesday the 16th of December next has been appointed for his installation.

The Hon. Nathanial Macon has resigned his seat in the Senate of the United States, of which he has been a number for the last *fifteen* years. During the *twenty two* years preceding that, he was according to the National Intelligencer, a member of the House of Representatives; amounting in the whole to *thirty seven* successive years of connexion with the government of the nation.

As the North Carolina Ligeslature is now in session, his place will, probably, be immediately filled.

Monument to Emmett. The erection of a monument to the memory of the late Thomas Addis Emmet is contemplated at New-York. The plan adopted is an antique obelisk thirty feet high, in a single piece of white marble, bearing a sculptured profile of Emmet on one side, with a suitable inscription. St. Paul's Cemetry, near to Broadway, and the monument of Montgomery, is the scite selected. *D. Adv.*

Liberia. Dr. Richard Randall, of Washington city, has been appointed by the American Colonization Society, Agent to Liberia in place of Mr. Ashmun, deceased. Dr. R. will sail in the U. S. sloop Shark, which vessel will soon depart from New-York.

Greece. It seems to be generally admitted that the Egyptian army have left the Morea. It is reported that many Turks have followed the example of the Egyptians, and have left the Morea for Romelia. In view of the latest intelligence, the Troy Sentinal remarks, 'Whatever may be the issue of the war between Russia and Turkey, Greece, we trust, is emancipated.'

Russian and Turkish War. French papers to Oct. 16 have been received. The Journal des Debates contains some judicious remarks on the state of the Russian army and its operations, from which we give extracts.

"The Russian army has not hitherto fulfilled the expectations which Europe had formed from its numbers, its discipline, its courage, and the experience, the talents, and the valor of its Chiefs. All its efforts at present are directed against the second rate fortress of Varna, which continued its resistance on the 13th of September, and if it should fall, will cost its assailants as many lives as it contains defenders. The reinforcements received by the Emperor Nicholas will hardly fill up the losses inflicted by the sieges [and battles] * * * and by the no less murderous disorders engendered by fatigue and the climate.

"The capture of Varna, would have been highly important at the commencement of the campaign. It would have facilitated and secured the regular supply of provisions of all kinds and have supported, by the strength of the fleet,, the march of the Russians towards Adrianople—an audacious step, but one which, at that period, might have led to great results.

* * * * * * * * *

"The Russians did not rightly understand the nature of the war which they were about to undertake. They imagined that they would only have to encounter the Turkish army, and relied on an easy triumph. But it is the Ottoman nation, it is Islamism itself, against which they have to contend.

Colombia. Bogata papers to Oct. 5th are recieved We give the following extracts.

The enemies of Santander continue to speak of him as a prime mover of the plot against the Liberator, although so far as we have seen not a fact has been published as ascertained from the evidence, which is calculated to implicate him in any degree.

A memorial has been presented to Bolivar by the inhabitants of the capital, expressing their abhorrance of the designs of the conspirators. He has received many congratulations; and the British Minister, who was in the country, wrote a letter of that character to the Secretary of State. The British Consul General and the Mexican Charge waited on the Liberator. A pastoral letter has been written by the Archbishop of Bogota, to all his curates and other priests, to inculcate from the pulpit the importance and duty of union, and obedience to the government.

From Rio Janeiro. Capt. Weeks, of the brig Navarino, arrived here yesterday, from Rio Janeiro, which place he left Oct. 4th, reports that the ratification of peace between Buenos Ayres and the Brazilians, had not reached Rio when he left.

MARRIAGES.

In this city, Jesse Allen to Miss Sarah L. 2d daughter of Mr. Ebenezer Clough.

At Cambridge, on the 27th ult. James Hayward, Esq. late Professor of Mathematics and Natural Philosophy in Harvard University, to Mrs. Catharine S. Frisbie, both of C.

At Jamaica Plain, by Rev. Dr. Gray, Mr. Dwight Prouty of this city, to Miss Mary R. Gould.

In Dedham, by Rev. Mr. Lamson, Oliver Capen to Miss Sarah Ann Whiting.

In Danvers, Major General Gideon Foster to Mrs. Mary Tapley.

In North Bridgewater, by the Rev. Mr. Goldsbury, Mr. Hiram Withington to Miss Hannah Stoddard.

In New Bedford, by Rev. Mr. Dewey, William Almey of this city, to Miss Elizabeth Brayton, of N. B.

DEATHS.

In this city, Mrs. Dorcas Stevens, aged 41.

In New Bedford recently, Col. Lysander Washburn, aged 32. About four weeks since, he received considerable injury by falling from a chuise, and lingered in extreme suffuring, until the time of his death.

In Hancock, Mr. Amos Delano, aged 83, one of the first settlers of Pittsfield.

In Barre, Mr. John Goldsbury, aged 89. He was with Gen. Wolfe, in 1769, at the taking of Quebec.

In Wiscasset, Me., Capt. William Boyd, aged 52.

In Truro, 19th ultimo, Rev. Jude Damon, in the 78th year of his age, and 43 of his ministry—an eminent example of the christian character.

In Lebanon, N. H., on the 13th ult., Col. Constant Storrs, aged 76.

In Keene, N. H., Mr. Erastus Harvey, aged 23; Aaron Stiles, son of Mr. Abraham Stiles, aged 19.

In Windsor, Ct. Dr. Erasmus Torrey, M. D. aged 40.

In Canajoharie, N. Y., Mr. Adam Flint, aged 91 years, a soldier of the French war, and in war of the revolution.

CHAUNCY HALL SCHOOL.

MR. THAYER has the pleasure to give notice, that he has engaged Mr. GRUND one of the best mathematicians in this country as teacher of Arithmetic and Mathematics in his establishment. Mr. G. also teaches the *French* and *Drawing*; and would receive a class in *German*, should one be offered.

Thursday and Saturday afternoons are devoted to Drawing.

Pupils from the Latin School, and others desirous of obtaining instruction in the higher mathematics, received at intermediate hours.

Mr. Thayer is also highly gratified to state, that he has succeeded in engaging Mr. WILLIAM RUSSELL for the *Classical* department. Mr. R. will likewise aid in the department of *Elocution*. Dec. 6

LIBERAL PREACHER—*for Nov.*

JUST published by *Bowles & Dearborn*, 50, Washington st. the LIBERAL PREACHER, No. 6. Vol. 2. for December. Containing a Sermon "On the Sabbath." from Gen. ii. 3, by Rev. James Flint, D. D. of Salem. Dec. 6.

JUST PUBLISHED, by Bowles & Dearborn, 50, Washington Street, the UNITARIAN ADVOCATE. edited by Rev. Edmund Q. Sewall, No. 6. Vol. 2.

Contents:

Miscellany.—Cursory Observations on the Questions at issue between Orthodox and Liberal Christians; On Sacrifices; Dr. Payson's View of Calvinism; Christianity in India; Whither; Proselytism, The Casket; Outlines of Scripture Geography. Dec. 6.

THIRD EDITION

OF Rev. Dr. Lowell's *Discourse*, (on the Trinitarian Controversy) delivered at the Ordination of Mr. Daniel M. Stearns, as pastor of the Church and Society in Dennis.—Just published by N. S. SIMPKINS, & Co. 79 Court-st. corner of Brattle-st. Boston.

☞ Price 12 1-2 cents. Nov. 8.

ADAMS FEMALE ACADEMY.

THE winter term at this Seminary, will commence on Wednesday, November 26, under the charge of Mr. C. C. V. Gale. Board from $1,33, to $1,75 per week.—Tuition $6.

JAMES THOM, for the
Executive Committee.

Derry, N. H. Nov., 1828.

DR. CHANNING'S SERMON.

JUST published by BOWLES & DEARBORN, 50 Washington-street, A Discourse delivered at the Ordination of the Rev. Frederick A. Farley, as pastor of the Westminister Society in Providence, R. I. September 10th 1828. By William Ellery Channing.

—ALSO—

Dr. Tuckerman's Second Semi-annual Report of the Second year of his Service as a Minister at Large n Boston. Nov 15.

The object of the Resurrection of Jesus Christ.

A SERMON preached in the Congregational Church, in Federal Street, Boston, Jan. 6, 1828. The Sunday Evening Lecture. By John Pierpont. Nov. 8

The Name of Christian—the only appropriate Name for Believers in Christ.

A SERMON preached at the Dedication of the Third Congregational Church in Cambridge.—By Charles Lowell, Minister of the West Church in Boston. Second edition, this day published by N. S. SIMPKINS & CO. 79, Court Street. Nov. 8

JUST PUBLISHED and for sale by Bowles & Dearborn, 50, Washington Street, A brief Exposure of Rev. Mr. Robinson's Evasions, Perversions, and General Unfairness in Controversy. By T. R. Sullivan, Minister of the Keene Congregational Society. Nov. 22

CHRISTIAN TEACHER'S MANUAL

JUST published by BOWLES & DEARBORN, 50 Washington-street,—*The Christian Teacher's Manual*, designed for families and Sunday Schools. Vol. 2. No. 1.

CONTENTS.

What are the Requisites in a Sunday School Teacher; Explanation of Matthew xxii. 1—14 On the Ancient Mode of Writing; On Meansof Communicating Knowledge without Writing; Our Faith; Education of Infants; Dialogue; The Child's Resource in angry Moments; "I am not alone;" The "Day's Last Hour;" Notice. 3t Nov. 8.

POETRY.

THE SPIRIT'S LAND.

(*In "Friendship's Offering for* 1829.")

The Spirit's Land!---where is that land
Of which our fathers tell?
On whose mysterious viewless strand
Earth's parted millions dwell!
Beyond the bright and starry sphere,
Creation's flaming space remote;
Beyond the measureless career,
The phantom flight of thought.

There, fadeless flowers their blossoms wave
Beneath a cloudless sky;
And there the latest, lingering tear
Is wiped from every eye,
And souls beneath the trees of life
Repose upon that blessed shore,
Where pain, and toil, and storm, and strife,
Shall never reach them more.

And yet, methinks, a chastened wo
E'en there may prompt the sigh---
Sweet sorrows we would not forego
For calm, unmingled joy,
When strains from angel-harps may stray
On heavenly airs of mortal birth,
That we have heard far, far away,
Amid the bowers of earth.

Ah! then, perchance, their saddening spell
That from oblivion saves,
May wander like a lorn farewell,
From this dim land of graves;
And, like the vision of a dream,
Shed on the disembodied mind
Of mortal life a dying gleam,
And loved ones left behind.

Yes---yes, I will, I must believe
That Nature's sacred ties
Survive and to the spirit cleave,
Immortal in the skies;
And that imperfect were my bliss
In heaven itself, and dashed with care,
If those I loved on earth should miss
The path that leadeth there.

From the New-York Courier.

HEBREW.---Isaiah lxiv.—11.

How proudly burst the golden light of day
Upon the temple where Jehovah stood;
How softly twilight flung its parting ray
Upon his altar's holy solitude!
For there, commingling, bright, the sunbeam met
Its essence in the day-spring of the sky,
His fiat warms its golden glory yet,
But thine my land was quench'd in agony.

But when from yonder broad blue arch of Heaven
I see the storm-cloud roll its gloom away,
Shall I not dream of thee, as free, forgiven,
Thou'lt start to more than glory's primal day.
Oh never does the breeze of ocean bear
The fragrance of thy desolated shore,
But with its sigh, my country, thine is there
And thy sad murmur sweeps the waters o'er.

I cannot mingle with the breath of flowers
One thought of loveliness not born of thee,
I cannot tread the sweet and laughing bowers
And e'er forget thee, in their revelry;
Oh no! thy broken shrines, thy blacken'd towers
That rose so proudly by fair Galilee,
Come coldly on the brightness of those hours
And from them all, I turn to sigh for thee.

NORNA.

EDUCATION.

A child is born. Now take the germ and make it
A bud of moral beauty. Let the dews
Of knowledge and the light of virtue wake it
In richest fragrance and in purest hues;
When Passion's gust and Sorrow's tempest shake it,
The shelter of affection ne'er refuse—
For soon the gathering hand of Death will break it
From its weak stem of life, and it shall lose
All power to charm; but if that lovely flower
Hath swelled one pleasure, or subdued one pain,
O who shall say that it has lived in vain
However fugitive its breathing hour?
For virtue leaves its sweets wherever tasted,
And scattered truth is never, never wasted.

MISCELLANY.

OUR REPUBLIC.

We have given some extracts, which our reders cannot have forgotten, from Judge Story's, Address at the late Centennial celebration in Salem. Those who have not read this Address, will be glad to see further extracts.—What we now publish relating to the responsibilities and prospects of our Republic, takes deep hold of the feelings—not merely from our interest in the subject itself, but from the enthusiastic and captivating style and manner of the writer, and by his touching appeals to all the noble and generous principles of our nature.

When we reflect on what has been, and is, how is it possible not to feel a profound sense of the responsibilities of this republic to all future ages. What vast motives press upon us for lofty efforts. What brilliant prospects invite our enthusiasm. What solemn warnings at once demand our vigilance and moderate our confidence.

The old world has already revealed to us in its unsealed books the beginning and end of all its own marvellous struggles in the cause of liberty.

* * * * * * *

We stand the latest, and, if we fail, probably the last experiment of self-government by the people. We have begun it under circumstances of the most auspicious nature. We are in the vigor of youth.—Our growth never has been checked by the oppression of tyranny. Our constitutions never have been enfeebled by the vices or luxuries of the old world. Such as we are, we have been from the beginning; simple, hardy, intelligent, accustomed to self-government and self-respect. The Atlantic rolls between us and any formidable foe.—Within our own territory, stretching through many degrees of latitude and longitude, we have the choice of many products, and many means of independence. The government is mild. The press is free. Religion is free. Knowledge reaches, or may reach, every home. What fairer prospect of success could be presented? What means more adequate to accomplish the sublime end? What more is necessary, than for the people to preserve what they themselves have created?

Already has the age caught the spirit of our institutions. It has already ascended the Andes, and snuffed the breezes of both oceans. It has infused itself into the life-blood of Europe, and warmed the sunny plains of France, and the low lands of Holland. It has touched the philosophy of Germany, and the North, and, moving onward to the South, has opened to Greece the lessons of her better day.

Can it be that America under such circumstances can betray herself! That she is to be added to the catalogue of Republics, the inscription upon whose ruin is, "They were, but they are not." Forbid it, my countrymen; forbid it, Heaven.

I call upon you, fathers, by the shade of your ancestors, by the dear ashes which repose in this precious soil, by all you are, and all you hope to be; resist every project of disunion, resist every encroachment upon your liberties, resist every attempt to fetter your consciences, or smother your public schools, or extinguish your system of public instruction.

I call upon you, mothers, by that which never fails in woman, the love of your offspring; teach them, as they climb your knees, or lean on your bosoms, the blessings of liberty. Swear them at the altar as with their baptismal vows, to be true to their country, and never to forsake her.

I call upon you, young men, to remember whose sons you are; whose inheritance you possess. Life can never be too short, which brings nothing but disgrace and oppression. Death never comes too soon, if necessary in defence of the liberties of your country.

I call upon you, old men, for your counsels, and your prayers, and your benedictions. May not your gray heirs go down in sorrow to the grave with the recollection that you have lived in vain. May not your last sun sink in the West upon a nation of slaves.

No—I read in the destiny of my country far better hopes, far brighter visions. We who are now assembled here, must soon be gathered to the congregation of other days. The time of our departure is at hand to make way for our children upon the theatre of life. May God speed them and theirs. May he, whoat the distance of another century shall stand here to celebrate this day, still look around upon a free, happy and virtuous people. May he have reason to exult as we do. May he, with all the enthusiasm of truth as well as of poetry, exclaim, that here is still his country.

'Zealous, yet modest; innocent though free;
Patient of toil; serene amidst alarms;
Inflexible in faith; invincible in arms.'

LOBELIA.

In Dr. Bigelow's "Sequel," which may be considered one of the highest scientific and medical authorities, we find the following account of that powerful plant the Lobelia:

"If a leaf or capsule be held in the mouth, for a short time, it brings on *giddiness, head ache, a trembling agitation of the whole body, sickness*, and finally *vomiting*. These effects are analogous to those which tobacco produces in the unaccustomed. If swallowed in *substance*, it excites speedy vomiting, accompanied with *distressing and long continued sickness*, and even with *dangerous symptoms*, if the dose be large. On account of the *violence of its operation*, it is probable that this will never come into use for the common purposes of an emetic. It is, however, entitled to notice as a remedy in *Asthma*. On account of the *harshness of its operation*, it is reluctantly resorted to by patients, who expect relief from *any milder means*. In some instances a *grain* will produce vomiting."

The above were recently published in the Dedham paper, accompanied with the following remarks:

"When we are assured that "the *strength* of the lobelia *varies* with its age, and other circumstances," (being far more dangerous and distressing if taken in its green state,) we cannot but consider it as a most poisonous and deadly potion in the hands of the ignorant and presumptuous.

In the opinion of the best practitioners, at home and abroad, the *extreme* UNCERTAINTY *of its operation*, (aside from its harshness and violence,) will ever exclude it from the regular practice.

Quere. We should like to know right well, how the "decoction" was prepared that was lately given to a poor man, in Walpole? In the *dry* state or GREEN? We have been credibly informed that the "small portion" was administered at *eleven o'clock, A. M.*, and an eye witness testified, that *at three o'clock, P. M.* on the same day, "*the patient died!*" And yet the public are gravely informed, that the Lobelia "*operated gently as an emetic.*"

What amazing presumption for any one who "does not profess to be a medical practitioner," thus to sport with the lives of others!—to administer to a poor, "WEAK" *man*, (who only required *care and nourishing food*) a medicine, that, in the hands of THOMPSON, an older disciple, proved a "*deadly poison!*" [See Massachusetts Reports, Vol. 6, p. 134, &c. &c.

Salt a cure for the Epilepsy. On Thursday afternoon, a decent looking woman was observed to stagger to the pavement at the foot of the High-street, Edinburgh. Immediately afterwards she fell back—her eyes were shut—her arms extended—her mouth open—her lips pale—and to all appearance she was fast stiffening into death. A woman approached with a handful of salt, and a gentleman ordered it to be handed to a police officer, that it might be put into the mouth of the sufferer. The salt had not lain half a minute on her lips till she licked it in with her tongue, and in a minute afterwards she opened her eyes, rose, and went away. The gentlemen who ordered the salt to be applied, followed her a few yards, and inquired if she was subject to fits. "Oh yes," she replied, "but I never was so soon cured before." This is the third instance of the kind we have detailed within these few months because so simple and efficient a remedy for such an afflicting disorder cannot be too generally known.—*Scotsman.*

ABDUHL RAHHAHMAN.

When this Moorish Prince recently solicited contributions in New-York city, the Rev. Mr. Gallaudet, made an Address, at a meeting called in his behalf. After giving the particulars of his liberation, Mr. Gallaudet proceeds to say;

Prince had found himself a free man! but his delight mingled with the deepest anguish: his old wife, who had lived with him 43 years, was still a slave, as were his 5 children and 8 grand children. What to him was personal liberty, when such social ties prevented his enjoying it? His very freedom was almost a curse. Several gentlemen at Natchez were touched with his situation and ransomed his wife. But there are still the other members of his family in bondage, and he was urged to throw himself upon the humanity of the country for assistance. He has visited Boston, Salem, Providence, New-Bedford, Springfield, Hartford, and New-Haven. The sum of $2,500 has been raised and deposited in responsible hands. Col. Foster has said he would part with his five sons for $600 each, and a gentleman from that region says it is not an unreasonable price. They are from 22 to 34 years of age. Col. Foster's property is in slaves; and although we in this part of the country may think it strange that he should demand such a sum, it is to be considered that he has already made many sacrifices, and conducted himself very handsomely. To redeem the wives of two of the sons, and the 8 grand children, a further sum of $3500 will be required.

I would now ask if this is not one of the strongest cases, that can be presented to our feelings. After an absence of forty years from his native country, during which long period he has been a slave in this land, Prince has a desire to see once more the land of his fathers, and to lay his bones among those of his kindred. It may be asked what are his intentions in wishing to go back. I will tell you. When he was lately at Boston he met a colored free man from Liberia, who gave him intelligence from the territory of his early years. He told him his father was dead; that his brother, Ahnane Abduhl Gardre, who succeeded, died about 20 years ago; and that at the death of the latter, the people wanted to make the son of Prince, whom he left a boy two years old in Africa, king But he would not be king, he said. He went away to Tombuctoo.—They then took Prince's nephew, Almane Boorbarkar, and made him king. He is now the reigning Prince; is 42 years of age, and is said to be a peaceable man, having had only one war during his reign. This person told Prince that a ship which trades to England was named after his brother. This son of Prince is now a general in the army of his cousin the king. A road has lately been opened from Siera Leone to the territory of Tombuctoo, 100 miles, and a brisk trade is carried on. In consequence of opening this road, the slave trade has ceased in this part of the country because the British preferred to take the productions of the country to slaves.

The object of Prince in returning, is not to assert his right to the throne: he has seen too much of the dangers of the situation to attempt it at the advanced age of sixty-six. He has found too, what indeed might be found by any one, that happiness does not depend on one's rank. He proposes to have no other desire than to fix himself as a colonist at Liberia; to live and die under American protection; and to render this country what aid he can in promoting an intercourse between our colony and the interior. The late Mr. Ashmun learned that a road of 150 miles length had been made in the interior, just touching Footah Jalloh, the capital of which is 300 miles north of Liberia. When Prince arrives there it will soon be known that old Abduhl Rahhahman is alive, and is come back, with his family. His relations at Tombuctoo will hear of it. Think you his son will not go to see his aged father, whom he supposes to be dead? He doubtless will; and, when the peaceful intentions of the old man are ascertained, no apprehensions will be excited among his relations. They will invite him to visit the land of his youth; an intercourse may be opened between Liberia and a territory as large as N. England, the capital of which, Teembo, is as large as Baltimore; and probably this intercourse may be extended through a line af posts, where the relations of Prince are the chiefs, even to the city of Tombuctoo. It may be the means of securing advantages to our trade, to scientific curiosity, and to benevolence. I ask then if humanity and patriotism do not urge us to render assistance to Prince for the hospitality afforded one of our own countrymen. There is a higher motive; a commercial intercourse, that may be opened, will strike at the roof of the slave trade. It has already, as has been stated. Let us make it for the interest of Africans to pay for their purchases in the productions of their country. We may be able to dispose of our own manufactures and products in exchange for hides, ivory, beeswax, indigo, and dye-stuffs, which abound there. We may be able to extend our commercial relations to the very heart of Africa, and the influence of our institutions also.

As Christians we must especially rejoice that an opportunity will be afforded for diffusing the blessings of Christianity to that dark and benighted region. Prince recollects that at Tombuctoo no one is disturbed for religious opinions, and that the Alcoran had given the people a curiosity to see the Bible. It is already printed in Arabic, the language of that district. During his trials, Prince has not forgot his Arabic, but reads it fluently, and writes it with neatness. The finger of God seems to point to great results arising from the return of Prince. His life appears like a romance, and the incidents would be incredible if the evidence was not so undeniable. We see in these events that God's ways are not as our ways, nor. His thoughts as our thoughts. We see why Prince was not permitted to return with his Moorish disposition, and his Moorish sword; that Providence continued him here so long, until grace had softened his heart. He will now return a messenger of peace. Blessed be God that we are permitted the honor of co-operating with Him.

EXERCISE.

Dr. Arnot's "Elements of Physics" contains some judicious remarks on the spine, which we earnestly recommend to the attention of parents, and especially to the governors of schools for young ladies.

The observing and reflecting reader will feel the justice and truth of the following remarks in relation to exercise, and particularly of the allusion to the voluntary and happy activity of children.

"To the well-being of the higher classes of animals, exercise of their various parts is as necessary as their nourishment, and if it be withheld by any cause during the period of growth, the body is often permanently crippled. or at least, never acquires its due form and proportions. The overflow of life and energy which Nature has given to young creatures, to prompt them to the required exertion, is seen in the everchanging occupation of a child, from the quick succession of its ideas, in its jumping, skipping, and using all the modes of round-about action that will expend muscular energy, instead of seeking, as in after-life, to accomplish its desired ends in the shortest way."

[From the London Mechanics Magazine.]

BOYS MARBLES.

Sir,—If not inconsistent with the plan of your work may I ask the nature of the composition, if it is a composition, of the common marbles which boys play with. It is a very commonly received notion that such marbles, as they are termed, are actually stones picked up on a shingly beach, and placed in loose bags securely to the arms of windmill sails in Holland, where, by the constant rotary of the sails, the stones attain, by this attrition, the perfect spherical form, in which they are sold as Dutch toys. Some assert that the white ones, which the boys term alleys and basses, are actually marble and turned in a lathe. Others suppose they are made of clay, and baked as brick; but they require a blow to fracture them greater than any English pottery or brick could bear. They are impervious besides to water, without being glazed, which no bricks are that I ever saw, in modern days. Whatever may be the process by which they are manufactured, it is known to so few of your readers* that its description will assuredly entertain them generally and particularly your humble servant,

AMICUS.

* The Encyclopœdias afford no information on the subject.

Begging. The following custom is said to prevail at Munich:—"Every child found begging in the streets is arrested and carried to a charitable establishment. The moment he enters the hospital, and before he is cleaned, and gets the new clothes intended for him, his portrait is painted in his ragged dress, and precisely as he was found begging. When his education is finished in the hospital, this portrait is given to him, and he promises by an oath, to keep it all his life, in order that he may be reminded of the abject condition from which he may have been rescued, of the obligations he owes to the institution which saved him from misery, and gave him the means by which he was enabled to avoid it in future.

INSURANCE.

THE MERCHANTS' INSURANCE COMPANY IN BOSTON, conformably with their act of Incorporation, give notice that their Capital Stock is THREE HUNDRED THOUSAND DOLLARS, *and is paid in and invested according to law*—that they receive proposals and make insurance at their office, No. 38, State street, against the risk of Fire, as expressed in their policies—

On Dwelling-Houses and other buildings.

On Merchandise, Household Furniture, and other property.

On Factory buildings, Machinery, Stock and Tools.

On Ships and Cargoes in Port.

On qualified or contingent property, as on mortgages, life estates, property consigned, property held in trust, and property held as collateral security, provided that the nature of the interest to be insured, be made known and described.

They insure for any part of a year, or for one or more years, as the applicant may prefer, and they insure on the exclusive principle, by which they contract to pay all loss on the property until it amounts to the sum insured, unless the applicant prefers to take a pro-rata Policy at a lower premium, in which case they will insure on the pro-rata or average principle.

The Company also give notice that they continue to insure on MARINE RISKS, against the perils mentioned in their Policies as heretofore, not exceeding *Thirty Thousand Dollars on a risk.*

JOSEPH BALCH, President.

ANDREW G. WINSLOW, Sec'y.

Nov. 22

CHRISTIAN CALENDAR FOR 1829.

THIS Manual is now FOR SALE AT THIS OFFICE, and by BOWLES & DEARBORN, 50, Washington Street, as well as by the Booksellers generally. It contains the usual astronomical calculations, a Farmer's Calendar, statements of the Courts, Stages, &c., and a variety of selections, practical, doctrinal, and miscellaneous. The following is a list of the contents of the supplement:

INTELLIGENCE.

Bible Societies; Peace Societies; Religion in Transylvania; Religion in Geneva; British and Foreign Unitarian Association; Unitarian Mission in Calcutta; American Unitarian Association; Divinity School at Cambridge.

RELIGIOUS MISCELLANY.

Ecclesiastical Power; Religious Persecution; Evangelical Piety; Christian Forbearance; Praying for One Another; Parental Character of God; Thundering Preachers; *Heresy* and Schism; Orthodoxy and Heterodoxy; Power of Religion; The Mourner; Regeneration; Influence of Christianity; Human Nature, its dignity and capacity of moral elevation.

MISCELLANEOUS EXTRACTS.

Education; The Mother; Childhood; A Father's Advice to his Daughter; Influence of Autumn on Moral Feeling; Sabbath Evening Twilight; The Bible or the Church?; Sonnet.

Nov. 22

DEFINITION ENGLISH READER.

N. S. SIMPKINS & CO. 79, Court Street, Boston, publish, the DEFINITION ENGLISH READER.

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Nov. 15

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Nov. 8

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ALL communications for the editor, as well as letters of business relating to the Christian Register, may be addressed to DAVID REED, Boston.

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